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come bringing proper credentials from other bodies. It is the usual legalistic view of baptism, entertained alike by immersionists and non-immersionists, which leads to this requirement. The functional view, however, is the true one, and to this view Disciples can adjust themselves more readily than Baptists. Only by the adoption of this view can the Disciples justify their contention that they are not themselves a denomination and that there should be a real organic Christian unity. It takes considerable moral courage for one in Dr. Morrison's position to do what he has done in this book with reference to Alexander Campbell and the traditional positions of the Disciples. It is interesting to see that in the mind of Dr. Morrison the matter is still chiefly one of getting a satisfactory exegesis of pertinent New Testament terms and passages. Doubtless the denominational consciousness of both Disciples and Baptists would require that. The book is significant as a piece of denominational self-criticism.

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BRIEF MENTION

THE BIBLE

WOOD, IRVING F., AND GRANT, ELIHU. *The Bible as Literature: An Introduction*. New York: Abingdon Press; 1914. 346 pages. \$1.50 net.

The supposed needs of students in colleges for a good textbook of the Bible have called into existence the "Bible Study Textbook Series." The authors of *The Bible as Literature* are practical Bible teachers in Smith College, and are presenting, in part at least, the results of their classroom experience. This is a sane method of discovery. It should reveal the best method of making clear to a class of college students the meaning and significance of the Bible. Professor Wood treats the Old Testament and Professor Grant the New.

The Old Testament is blocked into four divisions: prophetic books, books of narrative, books of poetry and wisdom, and apocalyptic literature—the supposed order of production in the main. The New Testament has no similar divisional breaks. At the close of each chapter there are a few "topics and assignments," which the teacher is supposed to hand out to the student.

The production of a model textbook of the Bible involves several difficulties. It is practically impossible for the writer of such a book as this to exclude his own personality from its method; in other words, he writes this as the book which he would use plus his own classroom methods. The next user of it must take the cold, bare book itself, and supply the personality which the writer assumes should accompany it. If perchance that cannot be done, then the book is not the model that it was expected to be.

The reviewer sees many gaps which the teacher must fill by his own methods. As an example of this kind, the discussion of Nahum is too brief and too prosy for

the marvelous background which should inspire its narrative. Again, while Jeremiah has many good points, no person, student or otherwise, can read that book intelligently without first arranging it in chronological order. That is positively essential if an Occidental is to understand it.

The New Testament is more comprehensive and clearer in its language for persons who are not acquainted with the technique of the Bible.

The book will do good with the right kind of an instructor behind it.

PR.

CLARK, FRANCIS E. *The Holy Land in Asia Minor*. New York: Scribner, 1914. 154 pages. \$1.00 net.

The seven cities of the Book of Revelation are rarely visited. In fact, they are scarcely known to Bible students. Christian Endeavor Clark, as he is often and justly called, made a tour of western Asia Minor to visit the sites of those old cities. Smyrna is the only one of any consequence now in existence. The others are either in ruins or mere squalid villages. Six of them can be reached by rail, and are thus more easily accessible than many sites of Palestine.

The author paints a pleasing word-picture of the modern town or ruin, of its ancient importance, and of the character of the church, as implied in John's message to it. He cannot forget that he is a preacher, for occasionally he drops from his descriptive and historical narrative to the moralizing of the pulpit. The sixteen full-page illustrations are well made and give the reader a fair idea of the places described. But why should not the author or the publishers, who certainly know the value of a map, supply this book of travel, for that is what it is, with at least a simple sketch map of Asia Minor, so that the reader can localize at once the place he is reading about? It would be worth more than any illustration given in the book. Neither is there an index of any kind.

PR.

VON DOBSCHÜTZ, ERNST. *The Influence of the Bible on Civilization*. New York: Scribner, 1914. 190 pages. \$1.25 net.

Historians are profoundly interested in the dynamic value of the Bible. Since its production and dissemination in the world what influence has it exerted on civilization? Who is able to measure that influence? He is a rare man who feels himself competent to pass judgment on that question. It involves both a definition of civilization and a history of the Bible, either topic large enough to occupy an entire volume.

This work is broken into eight chapters to cover the period of time from the New Testament to the present day. "The Bible Makes Itself Indispensable for the Church (to 325 A.D.)," the theme of chap. i, specifies its place in the church prior to Constantine, while chap. ii, "The Bible Begins to Rule the Christian Empire (325-600 A.D.)," describes the power of Christianity in the Roman Empire, especially as seen among the administrative authorities. Chaps. iii, iv, and v deal with the Bible among the German nations (500-800 A.D.), as one basis of mediaeval civilization (800-1150 A.D.), and as the inspiration of non-conformist movements (1150-1450 A.D.). The author's delineation is that of the progress of religion as represented in the Christian church and some of the elements which the Bible inspired in the life of the nation as aside from the church. Chap. vi, "The Bible Trains Printers and Translators (1450-1611)," is a history of the Bible within that period with only a tangential relation to civilization. Chap. vii, "The Bible Rules Daily Life (1550-1850)," and chap. viii, "The Bible